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A HEAD OF HERACLES IN THE STYLE OF
SCOPAS

[PLATE IV]

THERE is in private possession in Philadelphia a very beautiful head of Heracles said to have been found at Sparta in 1908.

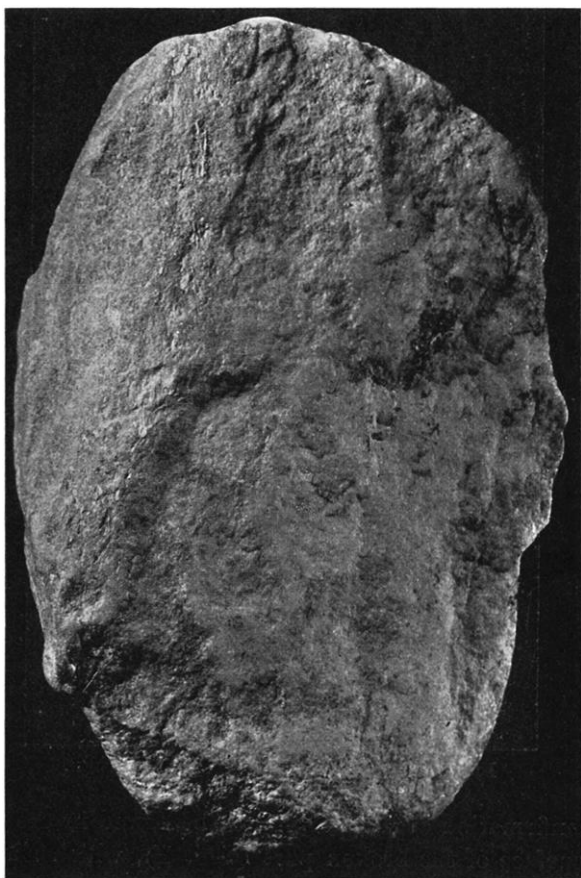


FIGURE 1. — HEAD OF HERACLES, BACK.



HEAD OF HERACLES, FRONT VIEW

It is broken in two at the ears so that the whole back part is missing, and in this condition was discovered built into a wall. It is said to have been turned face inward, so that before its removal it appeared to be merely an elliptical-shaped stone.



FIGURE 2. — HEAD OF HERACLES, PROFILE.

Some confirmation of this story is to be found in the condition of the surface of the broken part (Fig. 1), which shows signs of weathering.

The head (PLATE IV) is of Pentelic marble 23.7 cm. high,

and 14.5 cm. from the edge of the lion's skin to the bottom of the chin.¹ It represents the god as beardless, with the scalp of the lion drawn over the top of his head so that the muzzle and teeth of the beast come down over the forehead. The left side of the face, as one looks toward it (Fig. 2), has taken on the rusty or golden color so common in Pentelic marble; but on the right side (Fig. 3), which is somewhat weathered, this is entirely lacking. This suggests that the head, when it was first broken from the body, fell in such a way that the face was half buried in the ground and the upper half thus exposed to the elements; and then, at some later period, perhaps when it was used as building material, the back part was broken off. The head was separated from the body at the point where the chin joins the throat. The vertical break comes just in front of the ears, above and in front of which the hair is well shown. The minor injuries are these: the muzzle of the lion with the projecting fang on the right² side; a slight break on the eyebrow on the same side; the tip of the nose; the tip of the lion's fang on the left side; very slight breaks on the chin and to the left of the mouth. In addition there are the following small breaks which seem to be recent: two places on the top of the lion's skin at the back; also where the lion's skin joins the hair on the left side; and just below and in front of the left ear. These breaks may have been made in taking the head out of the wall, if the story of its discovery is true.³ The face is thus very well preserved.

¹ The complete measurements are these:

Total height	23.7 cm.
Total width	16.2 cm.
From lion's skin to bottom of chin . . .	14.5 cm.
From lion's skin to root of nose . . .	8.5 cm.
From lion's skin to mouth	10.3 cm.
Height of forehead	3.2 cm.
Length from inner corner of eye to chin	10.7 cm.
Distance between outer corners of eyes .	9.0 cm.
Length of eye with tear duct	3.0 cm.
Length of eye without tear duct	2.7 cm.
Height of eye without lids	1.0 cm.
Width of mouth	3.5 cm.

² Right and left are used throughout with reference to the spectator.

³ In this connection it should be remembered that the heads found at Tegea in 1879 had been built into the walls of a house by a peasant; and that the

The forehead is divided horizontally by a curved line depressed in the middle, and the part below this line and above the



FIGURE 3. — HEAD OF HERACLES, PROFILE.

bridge of the nose bulges out prominently. The projection of the frontal bone, or of the flesh over it, is marked. The eyes are deep set and the upper lid is drawn back so that it has a
sculptures found on the same site in 1901 were, with one exception, built into Byzantine walls (cp. Mendel, *B.C.H.* XXV, 1901, p. 257).

breadth of only 2 mm. Both eyes are turned slightly upward and to the spectator's left as though looking at some object in that direction. The upper lid slightly overlaps the under at the outer corners; and the tear ducts of the two eyes differ slightly from one another, that of the right eye curving downward and ending in a point, while that of the left eye is more nearly horizontal. There is no trace of paint, but there still seems to be a faint indication of the iris of the left eye. The mouth is small and the lips are parted. The chin is likewise small, and the whole face full and round. This, together with the regular features and the earnest expression, gives the head its great beauty. The treatment of the hair may be seen very well in front of the ears. It consists of small, round curls bunched together; which is sufficient proof, if one is needed, that the head is a male head, and that it cannot represent Omphale masquerading in the lion's skin.

The characteristics of this face are very marked. The forehead with the line in the middle and the swelling below this line, the prominent brow, the deep-set eyes, the parted lips, the round face, the hair in small round bunches, are all characteristic of the male heads commonly attributed to Scopas on the basis of the two heads from the pediments of the temple of Athena Alea, discovered at Tegea in 1879, and now in Athens. It is true that we are nowhere explicitly told that Scopas was the author of these pediment groups; but the facts that he was the architect of the temple, and that the heads have distinctive features of their own which cannot be connected with any other known sculptor, have rightly been regarded as sufficient evidence for attributing them to him. Professor Ernest Gardner in discussing the head which he regards as that of the Atalanta of the Tegea pediment, after commenting upon the intensity of expression of the helmeted head in Athens, speaks of the eyes thus:¹ "The eyes are set very deep in their sockets, and heavily overshadowed, at their inner corners, by the strong projection of the brow, which does not, however, as in some later examples of a similar intention on the part of the artist, meet the line of the nose at an acute angle, but arches away from it in a bold curve. At the outer corner the eyes are

¹ *J.S.H.* XXVI, 1906, p. 172.

also heavily overshadowed here by a projecting mass of flesh or muscle which overhangs and actually hides in part the upper eyelid." These words might be written of the Philadelphia head; although it does not have the eyes quite so wide open, nor is it bent to one side in the same way, and its expression is earnest rather than pathetic. Equally striking is the resemblance to the second head from Tegea, which, in spite of its mutilated condition, shows what seems to be the same treatment of the forehead and the same manner of representing the hair.¹ More interesting still in this connection is the beardless head of Heracles found at Tegea in 1901 and likewise belonging to one of the pediment groups.² So far as it is possible to judge from the reproductions, this much-injured head has the same features: the peculiar forehead, the prominent brow, and the narrow upper eyelid; but the treatment of the hair appears to be different. The workmanship of this head is said by Mendel, who publishes it, to be inferior to that of the other Tegea heads. He thinks it was intended to be seen from a distance, and that it is to be attributed to the school of Scopas rather than to the master himself.

The points of resemblance which the Philadelphia Heracles bears to the heads from the Tegean pediments are so many and so striking that they must all be traced back to the same sculptor; and that he was Scopas there can be little doubt. But among the few works of Scopas known to us from literary sources there is none which exactly corresponds with this head. In a passage in his second book (II, 10, 1) Pausanias says that in the gymnasium at Sicyon there was a marble statue of Hera-

¹ The measurements of the Philadelphia head, where it can be compared with the two heads from Tegea, are as follows (cf. Graef, *Röm. Mitt.* IV, p. 209):

	Philadelphia Heracles	Head from Tegea without helmet	Helmeted head from Tegea
From lion's skin to bottom of chin	14.5 cm.		
From hair to bottom of chin		16.0 cm.	
From hair to root of nose		10.1 cm.	11.1 cm.
From lion's skin to root of nose	8.5 cm.		
Height of forehead	3.2 cm.	4.3 cm.	
Length from inner corner of eye to chin	10.7 cm.	10.8 cm.	
Length of eye	3.0 cm.	2.5 cm.	3.1 cm.
Width of mouth	3.5 cm.	3.8 cm.	ca. 4.6 cm.

² *B. C. H.* XXV, 1901, pp. 258 f., and Pls. VII and VIII.

cles by Scopas; and attempts have been made to identify with it a standing figure on a Sicyonian bronze coin in the British Museum.¹ The coin is unfortunately considerably worn, but the statue of the god seems to be beardless and to be wearing a garland. He is holding in his right hand what appears to be his club and over his left arm the lion's skin. There are in various European museums copies of a beardless Heracles which show the influence of Scopas to a greater or less degree, and attempts have been made to trace them back to this original at Sicyon. They may for convenience be divided into three classes: (1) those in which the god is crowned with a chaplet of leaves; (2) those in which he wears the lion's skin on his head; and (3) those in which the head has no covering. They are discussed at length by Graef.² The first class is by far the most numerous, the best example being the head from Gensano in the British Museum. The figure on the coin may be copied from the same original, and if so it becomes very probable that the Heracles at Sicyon mentioned by Pausanias was crowned with a garland of leaves. The Philadelphia head, therefore, probably goes back to some other work of Scopas of which we have no record. The fact that it is broken in two in front of the ears makes it impossible to say whether it belonged to a figure in high relief or to a statue in the round. The position of the eyes seems to indicate that it was part of a group. The striking feature about it, aside from its beauty, is its fineness of execution. One might, perhaps, be tempted to regard it as an original Greek work by some sculptor dominated by Scopas, and this may be the case; but no one outside of his immediate school is likely to have followed his peculiarities so closely. As far as the technique is concerned, the head is not unworthy of the master of the Tegean pediments himself, and Scopas is known to have worked in Pentelic marble (Paus. VIII, 47, 1). But if we take all things into consideration, we must, I think, conclude that the Philadelphia head is probably a very good copy of a lost work of Scopas.

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¹ F. Imhoof-Blumer and P. Gardner, *Numismatic Commentary on Pausanias*, p. 30; cf. *Röm. Mitt.* IV, p. 213.

² *Röm. Mitt.* IV, 1889, pp. 189-226; cf. Reinach, *Gaz. B.-A.* 1890, p. 340.